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growth injured. I cannot grow towards perfection in the full degree if my duty is opposed to that growth. I cannot grow by adaptation to my environment when the adaptation demands inconsistency of growth. My duty will be opposed sooner or later to my growth, if that duty be not a consistent whole, in correspondence with which I can develop myself into a consistent whole. The perfect self cannot come into existence out of relation to the perfect community, although the idea of the perfect self is logically prior to that of the perfect community. And, at any period of development, the better self, that is immediately possible to each person, cannot come into active existence, without the community that is good enough for him.

"The bettering impulse, driven back on itself by the unfitness of its environment, takes refuge in the construction of an ideal environment in which it could fulfil itself, and seeks to transform the real environment in accordance with its idea. It builds for itself a castle in the air of duty, and throws its energy into the work of constructing that castle upon the earth. This it does, if it be strong enough to retain its vitality of growth, under adverse circumstances. Growth under such circumstances can only progress by transformation of the circumstances. And man, by reason of his intellectual character, has the power of seeing adverse circumstances far ahead; and then, provided with sight to penetrate the distance, his bettering impulse leads him to modify his environment from the first, so that it may supply him throughout with the means of development. Thus the realization of the perfect self takes on a double aspect; on the one hand, it is the production of perfected character by me *in* me; on the other hand, it is the production of the perfected community by me *for* me." \*

In such passages as this (and many others might be quoted like it) our admiration is equally divided between the soundness of the doctrine and the clearness of its exposition. Altogether, the work is admirable, and it would be hardly possible to recommend it too strongly.

J. S. MACKENZIE.

WORKINGMAN'S SCHOOL, United Relief Works. Society for Ethical Culture, 109 W. Fifty-fourth street, New York, 1891.

We have before us the report of this institution for 1891, just issued. The Workingman's School was founded thirteen years ago by the New York Ethical Society, and is intended to be an exemplification of what is now often called the new education. Pupils are received into the institution at the age of three, and are kept at present until their fourteenth or fifteenth year. We understand that the managers hope eventually to extend the course, so as to add a system of secondary instruction to the Kindergarten and elementary teaching already supplied.

In addition to the ordinary common school branches, the school offers to its pupils manual training in all classes, free hand-drawing and modelling, elementary science, vocal music, and gymnastics, while special attention is given to unsectarian moral instruction. The number of pupils has risen from thirty-three, at

the start, to between three hundred and four hundred at present. Most of these are free scholars, whose parents are unable to pay for their tuition. But a limited number of "paid pupils" has recently been received, in order to extend the benefits of the system to the well-to-do, and to secure the educational advantages of the mingling of classes. The following extracts from the report of the school may be of interest to the readers of the journal :

"Our experience has clearly shown that the standard of education, heretofore universally accepted, which makes the literary progress of a pupil the principal test of his intellectual capacity, is altogether false. Literary ability is a special talent, as much as is proficiency in music or in any of the fine arts. And as there are many persons who have not the slightest gift in these directions, so are there many who cannot write a pleasing essay or letter, or appreciate the style of a great author. Yet the unmusical man may be a clever and successful business man, and the non-literate man may become a great artist or develop genius in some other direction. In fact, many a man who, in his boyhood, found it difficult to adapt himself to the literary standard of the school, has broken his way to fame and success by means of talents of which his pedantic teachers had not the faintest inkling. A genius will rise superior to the most unfavorable conditions, and will triumph over them despite the most formidable obstacles. But many a man of modest yet useful talent has been spoiled for life by the prevailing narrow and one-sided system of education.

"It is certainly an interesting observation that most of the non-literate pupils decidedly lack the sense of the grammatical relation of words in a sentence. They drop the endings, and their declension and conjugation are always defective. A mere grouping of words serves to indicate in a general way the drift of their meaning, but grammatical discipline and exactness are foreign to them. The construction of their sentences forcibly reminds one of nations who have never succeeded in developing an inflected language." . . .

#### AS TO THE METHOD.

"The principle of producing or reproducing the object of knowledge pervades the whole curriculum. The pupils are led to discover the properties of an object while they toil over it in the effort to make it ; or where that is impossible, to reproduce it in drawing ; or, again, where the subject of instruction is remote from the senses, the teacher places definite concrete examples before the mind of the pupil and ascends from these to abstract mental concepts. This applies to the mechanical and art work of the school, the geometry, the natural history, and geography teaching, as well as to the work done in history and literature, essay writing, etc. . . .

"Further, the aim is to link the different branches of instruction closely together, so that they may interact upon one another in a system of progressive education and instruction. Thus the pupils model, in the art-room, those forms of leaves which they have previously analyzed under the teacher of botany. The skill they acquire in free-hand drawing and modelling assists them in the geometry and geography work. And certain elementary theorems of mathematics and laws of nature are demonstrated to the eye in the workshop. The feature to

which we attach great importance are the weekly excursions into the field or factories and machine-shops, which form part of the regular program of the school. What information is gathered by the scholars on these excursions is brought out in their essays, the topics of which are never sought outside of the pupils' experience, but which are, with us, one of the principal means of combining all they have learned in school and elsewhere into a unity of conception and thought." . . .

#### AS TO MORAL EDUCATION.

"The object-lessons given in the lower grades are made the means of imprinting on the minds of the children a great moral truth, namely, that all the gifts of nature and civilization which they enjoy are mediated to them through the love and labor of their parents. While in the upper grades the mind of the pupil is pointed forward to the time when he will become a worker himself, will find his own place in nature and society, and gain access to their benefactions through his own labor.

"Moral education proper also occupies the prominent place in our school which belongs to it. Every Monday and Friday morning the pupils of the entire school, with the exception of the Kindergarten children, are assembled in the large hall. Here they unite in singing appropriate songs and take part in moral exercises of an entirely unsectarian character, which are conducted by the superintendent. The mere assembling of a large school promotes a feeling of social unity which is favorable to the awakening of moral ideas. These receive their proper interpretation by means of stories and talks from the platform, carefully planned beforehand. The latter again form the basis of independent moral work in the respective class-rooms and on the part of the individual scholars. On Monday morning the moral theme for the week is given out, and on Friday is the "harvest time," when the pupils are called upon to express their own ideas on the subject which has been discussed with them during the week.

"They do this in the form of original compositions or discussions, using for illustration appropriate proverbs, or by reading and reciting pieces of poetry and the like, which have a bearing upon the moral topic of the week. As to the arrangement of the subject-matter taught, we begin with the duties of the children as pupils, and proceed from these to their other duties in life. In connection with each moral theme, at least one proverb, in which the ethical idea of the lesson is crystallized, is committed to memory by all pupils.

"There are also numerous other opportunities in the school for imparting moral instruction and exercising moral influence, more or less directly. Among these may be mentioned the government and discipline of the school in general, the noon games, and the school festivals.

"There are besides, in the highest classes, special lessons on the duties of life. These duties are grouped under the convenient heads of the self-regarding and other-regarding duties. The latter class is again subdivided into duties which we owe to all men as such, such as veracity, justice, and benevolence, and duties which arise out of the special relations of the family, the state, and so forth. The manner of teaching is Socratic, particular instances being submitted to the pupils for analysis, and the rule of duty being elicited in the course of the discussion." . . .

## OBJECT-LESSONS.

"The chief ends of object-teaching as hitherto conceived are to educate the senses, to cultivate the faculty of expression, and to lay a foundation for the future work of the school in natural history and science. While approving of these ends and keeping them faithfully in view, the school has added another, a moral aim, namely, to gather up the contents of the child's experience into an harmonious whole by grouping the elements, which make up its little world, around a single central idea. That central idea, as indicated above, is the parents' love. Thus, the teacher speaks to the child of the house in which it finds shelter (building-material, glass, the mason's and carpenter's trades are discussed); of the clothing which the child wears (an opportunity is afforded for speaking of wool, cotton, flax, of the art of weaving); of the food which it eats, etc., and in all these cases the thought is impressed that it is the parents' labor and love which provide shelter, clothing, food for the child. The phenomena of the weather are talked over in a simple way (giving opportunity for introducing elementary scientific notions), and it is shown that it is the parents' kindness which shields the child from the inclemency of the weather or enables it to enjoy the beauties of nature in the spring and summer. In speaking of the habits of animals, birds, etc., the analogy between animal and human life, in the care and kindness of animals for their young is emphasized. The principal moral idea expressed by the object-lessons is that only labor permits us to enjoy the benefits and beauties of the world in which we live, and that at first the child receives these benefits indirectly through the unselfish affections of his parents. Later on this idea is so developed as to show the pupil that he can only hope to win his own place in the world by contributing, through his own labor, to the sum total of benefits

"As the face of nature varies with the seasons, and as the ideas which fill the mind of the child vary correspondingly in winter, spring, summer, and autumn, the material of the object-lessons has been arranged according to the seasons." . . .

## PARENTS' MEETINGS.

"Once a month, the parents of the pupils of the school are invited to meet the teachers. The object of these meetings is, first, to familiarize the parents with the methods pursued in this school, and also to afford them an opportunity of freely talking over with the teachers all matters that may come up with respect to their own children and their life in school. The meeting is usually opened with a short address by the superintendent on some educational topic of particular interest to parents. Then follows a sample lesson or illustration of methods in some department by one of the teachers, and, lastly, an opportunity is given for an informal talk between teachers and parents. These meetings have done much towards furthering an intelligent co-operation of the home with the school."

S. B. W.